

# THE PACIFIC

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## WHAT THE ANGEL SAID.

"Your way is dark," the angel said,  
"Because you downward gaze,  
Look up; the sun is overhead,  
Look up and learn to praise."  
I looked; I learned. Who looks above  
Will find in heaven both light and love.

"Why upward gaze?" the angel said;  
"Have you not learned to know  
The light of God shines overhead  
That men may work below?"  
I learned. Who only looks above  
May miss below the work of love.

And thus I learned the lessons twain:  
The heart whose treasure is above  
Will gladly turn to earth again  
Because the heaven is love.  
Yea, love that framed the starry height  
Came down to earth and gave it light.

—The Bishop of Ripon.

# THE PACIFIC

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2716 Hillegass Ave., Berkeley.

## PACIFIC COAST NOTES.

Our second article on Psychic Phenomena was crowded out this week. It will appear next week.

Now that the Alaska-Yukon Pacific exposition at Seattle has been a financial success let it not be forgotten that no liquors were sold on the grounds nor near them.

The Pacific has pleasure in announcing a series of articles by Professor Granville F. Foster of Berkeley on the different governments of the world. One on Germany appears this week.

Los Angeles county has more public school teachers than any other county in the state, the number being 2,016 for the year 1908. San Francisco county stood next with 1,097. Alameda next with 876. Santa Clara had 379, Fresno 353.

Tag the Pacific coast for all new things. Among the latest is what is called "a therapeutic newspaper." Los Angeles has it—or a hospital there has it. The news of the day condensed is given to the nurses and they retail it out to the patients in accordance with their ailments.

Sunset, the magazine of the Pacific and of the Far West, is a publication in which all Pacific coast people may well have pride. The October number contains among its valuable articles one by Professor Donald E. Smith of the department of history of the University of California, on Don Caspar De Portola. Dr. Smith made a journey to Mexico City and Puebla in order to secure full information for this timely article.

The report of the Superintendent of Public Instruction, recently published at Sacramento, shows that the average salaries in 1908 of men principals in the high schools of the state was \$1,663.24. The average for women was \$1,143.87. The average for the men teachers in the high schools was \$1,151.75; for women it was \$1,012.41. The average for men teachers in grammar schools was \$702.14; for women it was \$648.14. For the men teachers in primary schools the average was \$641.08; for women \$650.04.

The 75th anniversary of the preaching of the first sermon west of the Rocky mountains, by the Rev. Jason Lee, on September 28, 1834, was celebrated at Vancouver, Washington, last week. The opening of the first public school in the Pacific Northwest, which was in the winter of 1833-'34, was celebrated at the same time. The school was at Vancouver. It is said that most of the persons who attended the school were adults, but that there were a few French Canadian and Indian children.

According to statistics recently published the normal schools of California have graduated 8,105 students. Only 768 of the number are men. There have been no men graduated from the San Francisco normal. To the school at San Jose, the oldest, organized in 1862, are credited the largest number of the graduates, 4289. Of this number 2864 were women. The graduates from the school at Los Angeles, organized in 1882, number 2200, of which number 2007 were women. Schools are situated in San Diego, Los Angeles, San Jose, San Francisco and Chico.

Plymouth Church at Long Beach secured recently from the district attorney of Los Angeles county an opinion as to what is a lawful use of church property under the exemption law. It was as follows: "I would advise you that under the opinion heretofore given to various inquirers at this office it is permissible for a church building to be used by any of the regular societies attached to the church for holding of entertainments to which an admission is charged wholly for the purpose of raising money for carrying on the work of the church or its societies. However, if compensation is paid to the persons giving the entertainment, the rule is different because it cannot be said in such a case that the money is being used solely to carry on the work of the church or its societies."

A Southern California reader writes to have The Pacific to his address discontinued, saying that he has no particular fault to find with the paper but that **Unity**, of Chicago, is more to his taste. Perhaps it would do him good to try to cultivate the taste for such reading matter as appears in The Pacific. Not a few people are getting good out of The Pacific. For example here is a quotation from a letter from one of our most cultured Christian workers: "I desire to thank you for the many helpful and most interesting articles which the paper brings to our home." An editor, like other human beings, has his ups and downs. There would be more of the "ups" than of the "downs" if all coast Congregationalists would cooperate as they ought. Recently we were asked to stop sending the paper to a certain person because he thought that it hardly touched the part of the country in which he lived. And he had never lifted a finger in an attempt to make it touch and serve his locality, though solicited to do so.

A Presbyterian missionary in Utah says that in certain parts of that state the Mormon "children are taught to believe that the Presbyterian missionaries are immoral and lewd, and this teaching is carried so far as to inculcate into their minds a belief that the missionaries and the 'evil one' are one and the same." At Cedar City, in Southern Utah, the place of the Mountain Meadow conspiracy and massacre, a Mormon official was encountered who said in an address: "For many years the government of the

United States has been trying to destroy the Mormon people. When the Latter Day Saints were living in Missouri and Illinois the government organized mobs to drive them from their homes and destroy their property. After the Saints had sought refuge in the wilderness the United States government drafted five hundred of their men, almost all, hoping that, the women being left without protection, the Indians would fall on them and exterminate all. When this proved futile the government sent an army to annihilate the Saints, but God was with us and the venture was unsuccessful." After hearing that address the missionary was not surprised that the attendance at his meetings at Cedar City was small. The missionaries say that Mormonism as it is in Salt Lake City is quite a different thing from what it is in many of the rural regions. "The strength of Mormonism is not in Salt Lake City," says one. "That is a Gentile town. Here superstition has had to give way to learning."

An excellent work has been done during the last year by United States officials in the prosecution of persons for selling liquor to Indians, and many have been given long sentences in the federal prisons. Mr. W. E. Johnson, the chief officer in this service, with headquarters at Salt Lake City, says that the men in his office have secured 548 convictions, most of them liquor selling cases, a few however for more serious offenses. The state of California ranked first in the number of convictions. As a result the Indian reservations in California are now practically clear of liquor, the Indians are working steadily, and there is not such talk of starvation among them as there was a few years ago. The chief offenders in California have been the Mexicans. Recently in Montana, Mr. Johnson was able to send five persons to the penitentiary convicted of perjury in an attempt to aid one of the offenders. This broke up a gang which had been a great pest to the Crow reservation for many years. Mr. Johnson says: "I think I can safely state that 95 per cent of the trouble among the Indians is caused by the illegal sale of liquor." He says that it keeps them on the jump to watch all the reservations in his district.

The recent Sunday evening address by the Rev. Charles R. Brown on "The Pros And Cons of Christian Science," has been published in pamphlet form and can be had at the book stores or at the church office in Oakland for ten cents; by mail for twelve cents. Mr. Brown states in way of introduction that it was not his intention to condemn Christian Science in the mass, but to sift out the wheat from the chaff, holding fast all that is good. He believes that he has earned by his studies the right to undertake such a sifting, saying: "I did not get my knowledge of Christian Science overnight or cram up on it hastily in a week for this evening's sermon. I began the study of Christian Science twenty-two years ago, in the month of February, 1887, in the city of Boston. I went to the foundation head for my instruction. At that time Mrs. Eddy herself was lecturing in Boston and it was my great privilege to attend her lectures. These profane eyes of mine have looked upon her face, these ears have received instruction from her lips. In addition to that I had as my personal instructors two men who were officers in the Mother Church at Boston, one of them the strongest and clearest exponent of Christian Science I have ever heard, and the other the man to whom Mrs. Eddy entrusted the

treatment of her grandchild when that child was sick unto death. I spent something over three hundred dollars for my instruction. I have in my home a diploma signed, sealed and delivered by their own chartered school, certifying that I have completed the courses of study and am entitled to practice as a Christian Science healer." Mr. Brown adds that he has kept in touch with the movement all these years by the reading of books and pamphlets by the armful. What does he find to the credit of Christian Science? That it has changed the mood, the spirit and the health of several thousand morbid, self-pitying people, making them happy, hopeful, acceptable members of society; that it has cured a number of people suffering from functional diseases—never an organic one; that it has given some people in almost every community something to think about, has led to reading their Bibles, thinking and talking about God, to striving to bring to bear upon their personal problems the unseen, spiritual forces. So far as the loss to the Church goes, Mr. Brown is of opinion that it is not much. He says that his church of seventeen hundred members has lost only twenty-three, that only four or five of these would have been called active Christians, that the others were but nominal members, listlessly waiting for some wind of chance to blow them where it might. Into their listless minds through the extraordinary claims of Mrs. Eddy there has come a new interest. Mr. Brown proceeds then to handle the Christian Science movement "without gloves." He concludes with the statement that it has been possible for him to do what he has done to meet his many week day and Sunday appointments for twenty years, to ward off headaches, colds, indigestion, sore throat and many other maladies from which so many suffer,—to be ready for duty without interruption, by the great help of those "methods of which Christian Science is only an awkward and insincere caricature."

#### CHRONICLE AND COMMENT.

Professor Katharine Coman and Mary A. Wilcox of Wellesley College, who were engaged in sociological research on the Pacific coast between January, 1908, and August of this year, have returned to their respective departments at Wellesley.

Missouri bids fair to join the list of prohibition states next year. It is said that the prohibition sentiment, which has already driven the saloons out of more than half the counties of the State, was almost strong enough last winter to force a prohibition law through an unwilling General Assembly and there is good reason to believe that the sentiment has gained in strength since. The rural vote is much more than half of the vote of the states, and with what votes the cities will give, the anti-saloon forces figure that they can carry the State by 50,000 majority. The movement is made by the initiative and referendum.

Professor Edmund C. Sanford, the newly elected president of Clark College, the collegiate department of Clark University at Worcester, Massachusetts, was born in Oakland, California, where he spent his boyhood and received his high school training. After graduating from the University of California in 1883, he was chosen assistant principal of Oahu College in Honolulu. Thence

he went after two years to study psychology under Dr. G. Stanley Hall at John Hopkins University, Baltimore. When in 1888 Dr. Hall was elected president of the newly founded Clark University at Worcester, Mr. Sanford was given a professorship there. Seven years ago, when the collegiate department was established, he was asked to organize the department of psychology. He is now recognized as one of the foremost psychologists in America. Clark College has as its aim a course primarily of general culture, while the University is for original work and the retaining of specialists.

In the Century Magazine for October, James Ford Rhodes reviews President Hayes' administration in the light of thirty years in such a manner as to show that it was one of much good to the nation. "In six weeks after his inauguration Hayes was without a party; that is to say, the men who carried on the organization were bitterly opposed to his policy, and they made much more noise than the independent-thinking voters, who believed that a man had risen after their own hearts. Except from the Southern wing, he received little sympathy from the Democratic party. In their parlance, there was fraud on his brow, he had the honor and perquisites of office which were rightfully theirs." Mr. Rhodes shows that it was Hayes who actually began the civil service reform. He proceeded from words to action. Rhodes puts it down "to the lasting merit of Sherman and Hayes that in the dark years of 1877 and 1878, with cool heads and unshaken faith, they kept the country in the path of financial safety and honor, despite bitter opposition and clamorous abuse." In August, 1878, when John Sherman, who was Hayes' secretary of the treasury, went to Toledo to speak, he was greeted with such cries as, "You are responsible for all the failures in the country;" you work to the interest of the capitalist; capitalists own you, John Sherman, and you rob the poor orphans to make them rich." But on the first day of January, 1879, Sherman brought about specie payment and will ever have the gratitude of the nation for so doing. The historian points out that Hayes was guided in his policy by the maxim of his inaugural address, "He serves his party best who serves the country best."

The publication in full of ex-president Eliot's address this summer at Harvard has been awaited with interest. Now that it has appeared in the Harvard Theological Review, comments are general. The Philadelphia Inquirer considers it as follows: "A reading of Dr. Eliot's complete explanation of his new religion will not greatly alter the opinion on the subject already expressed. It is a little more comprehensible and a little more human, but still sounds like mandarin philosophy rather than concrete religion. In brief, Dr. Eliot exploits a religion based on the Fatherhood of God and the brotherhood of man with much inspiration to be drawn from the life and sayings of Jesus as narrated in the Gospels. But there are no miracles, no supernatural elements, no mysticism, no hope of rewards or fear of punishment in the next world. About the chief indictment which can be brought against this system is that it is too reasonable, humanly speaking. It may seem like a paradox to object to a system of religion because it is too logical, but that is not the case. A religion without the supernatural is not a

religion in the ordinary sense of the word. A faith in a great being who has devised a system of mechanics and a moral government for the universe which is thereafter left to its own devices does not appeal to the hungry human heart which knows its limitations, feels its unimportance and is constantly oppressed by a sense of sin and a desire for personal aid. Dr. Eliot thinks that religious systems revolving around personalities such as Jesus, Mahomet, Gautama, and others claiming either divine paternity or divine assistance, are a result of the crudity of civilization in the ages which brought them forth. If this be true, it is a terrible indictment of the human race and of religion in general."

#### OUR SOUTH PACIFIC MISSIONS.

Last week The Pacific contained something in detail concerning the loss of the missionary steamer, "The Hiram Bingham," and the death of Captain Walkup.

Other letters from mission workers in the Gilbert Islands indicate the great loss which has been sustained.

The Rev. Irving M. Channon says in a letter to Dr. Barton, of the American Board: "Mr. Walkup's death is an irreparable loss to us and to our work. I mourn him as I would an own brother. For nearly 20 years we have been associated in the same work. In 1890 he took up the school work at Kusaie which he was compelled to lay down following the death of Mrs. Walkup. After taking his three little children home, one an infant in arms, he returned at once to the islands to spend the remainder of his days alone going in and out amongst the people. Hundreds of natives—I might almost say thousands, through the group, he could call by name. He could tell you their island, their village, and much of their personal history. He had the utmost confidence and love of the natives. They thought of him everywhere as their father, and whatever he said was law to them."

Mr. Channon stated in his letter, which was dated August 9, that he was planning to go at the very first opportunity to the islands "to lift up the hearts of the teachers lest they grow discouraged." He was hoping to get away that week, inasmuch as the Company was sending a boat that way to secure labor. On the trip he planned to secure come more scholars for his training school at Ocean Island. Mr. Walkup doubtless would have brought some to him if the disaster had not occurred.

The letter goes on: "A little over a year ago two teachers drifted away from Butaritari and have never been heard from. The very best man in the group must be sent to fill this vacancy, as it is the most difficult post and the furthest away from Ocean Island. I shall rarely be able to visit it, as the labor ships do not go there. It is also the headquarters of the Catholic mission."

Mr. Channon tells of getting their printing press set up, and says that their first printing, which they hoped to begin soon, would be that of an ancient history, their own little newspaper and Sunday-school lesson helps.

Writing concerning the needs of the work the plea is for "a strong young man and his wife, to have their headquarters at Apaiang, but ready to go to other islands for two and three months at a time to do the field work."

Mr. Channon does not ask for a new Hiram Bingham

unless some plan of cooperation can be perfected with the London Missionary Society. He states that if the London Society would agree to unite their school work with that of the American Board and add to the insurance money to be secured on the Hiram Bingham a sufficient amount to build a somewhat larger boat for touring, it would be a very desirable plan. Touring on the freight boats, he says, is not very effective. He doesn't see how it is possible to get along without a boat. But the question is "Who is there to run it?"

As to the prospects for transferring the American Board work in the Marshall Islands to the German Mission, he does not regard them as very bright. Miss Baldwin is quoted as writing him from Ruk: "We had hoped that the Liebenzeller Mission would send in a larger force of workers than the A. B. C. F. M. has ever done. But they say that it is beginning to be difficult there already to secure those who are willing to come to this field. All want to go to China. so, it looks as if the work here was not to be better manned than previously, under the old regime."

Mr. Channon's own judgment is: "I think it is plainly the duty of the American Board to cease trying to get rid of her Missions. The Lord will bless with better success the same energy in trying to keep them better manned."

#### HOME LIFE IN CALIFORNIA.

John Wright Buckham.

California has been too eager and thoughtless, too much absorbed in outward opportunity, to stop, as yet, to give serious attention to the interests of her home life. Not that the people of California are not well aware, in a hazy, abstracted way, that the home is the foundation of all integrity and true prosperity, but they have not yet become so fully awake to the fact as to give to the home that immediate concern that they have given to business, to education,—one cannot add to government. The present revival of interest in politics is not unlikely to lead to increased concern for the home. Movements that take hold of moral issues do not stop with the immediate end in view. A purer political life in this state will help to make a purer home life. The tides of ethical and religious life rise and fall together.

There are certain influences in the very atmosphere and tradition of California that have made against home life. The freedom from restriction and established custom, the open challenge which California has always given to every institution, idea and habit to prove itself worth while or die, has made the home, so far as it is a mere conventionality, uncertain and apprehensive. California was settled partly by a company of men who came here expressly to make homes, and partly by a company who came here to make something else, and the two interests have ever since contended for supremacy. Then, too, the very climate and its call, if not to the wild, at least to life in the open, with its care-free, roving, irresponsible charm has for many, weakened the home instinct. The hearth-stone, which has always stood for home integration has not so prominent a place, either literally or metaphorically, in California as in New England. Children who do not have to come indoors to get warm, wander farther and get less oversight than in a harsh and unkindly climate. Protection and dependence are less urgent than elsewhere. Doubtless, too, the greater

freedom of social life in California has tended toward laxity of the marriage bond. Taking all these factors together it is easy to see that the home has had some things to contend against in California which are not to be overlooked. Opportunities for selfish enjoyment, for individualism, for the throwing aside of restraint and responsibility, are such here that only strong men and women can use the advantages of life on the Pacific slope for happiness and good and not be carried away by them to injury and defeat.

And yet, on the other hand, these very conditions that menace the home life of California, may, most of them, if rightly used, become the means of developing a type of home life, healthier, happier, more beautiful than is possible elsewhere. Our climate, capable of working to the detriment of the home, is quite as capable of being turned to its advantage. Sunshine without enhances sunshine within; if mental and moral clouds do not darken. Bright days should make bright homes. The shadow of ill-health and disease that rests so drearily upon many an otherwise happy home is less frequent here than in more severe climates. Healthy, out-of-door children, unless their moral nature is diseased, make happy, vivacious homes. The lighter the toil, the fewer the hours of labor, the more productive the soil, the greater the prosperity, the greater the opportunity for the cultivation of the home. Out-of-door life offers the home one of its choicest opportunities. It does not require zero weather to draw the home circle together. The family gathering on the porch or the lawn, or under the pepper tree or the rose arbor may be as sacred and sweet as that around the stove or the register, or even the fire place. And what is richer in pure delight and happy memory than the family outing on the hills, or under the redwoods, or along the seashore, where Nature weaves about the circle its spell of harmony and beauty!

California is wonderfully adapted to nourish upon her sunny hillsides and her broad valleys, beneath her oaks and palms and along her rose-garlanded city streets, homes as fair and pure and happy as any land can foster. But it is folly to expect such homes merely as the product of sunshine and flowers and fruitful soil. Whatever favoring influences these may exert, homes are made not by them, any more than by harsh winters and hearthstones, but by virtue and faith and love. There must first be an ideal of home life, high and fine and true, and then patience and gentleness and self-sacrifice in making the ideal a reality. A true home is a work of grace and of art, as well as of nature. Into it go the finest human character and culture and faith. A community of such homes, a commonwealth of such homes,—what could be a more splendid ideal for the people of our state?

Berkeley.

#### THE GERMAN EMPIRE.

By Prof. Granville F. Foster. . . . .

Up to a comparatively recent period, Germany was, as Metternich, the cynical prime minister, called it—a geographical expression. From the time of Otto the Great, in the tenth century to the eighteenth century, the rulers of the Holy Roman Empire, so-called, kept squandering blood and treasure in a vain attempt to coerce Italy into becoming and remaining an integral part of the empire, while Germany, almost neglected, kept on dividing up into

smaller and smaller fragments until just before the French Revolution it consisted of the following—two large states, Austria and Prussia; thirty states of the second order, like Baden and Wurtemberg; two hundred and thirty of the third order, fifty free cities, and three hundred insignificant states, which averaged only three square miles each, altogether over eighteen hundred divisions in a territory not larger than twice the size of Texas. Each of these had its "divine right," sovereign, its own tolls, its army, its court, its own system of taxation, its own laws. The absurdity of this condition can be seen in the example of Leimburg, Styrum and Wilhelmsdorf, with a territory of less than two square miles, and yet it maintained a ruling count, in whose court the most punctilious rules of etiquette were enforced, while his realm was preserved from attack by an army of one colonel, nine inferior officers and two privates.

Napoleon made great changes, compelling Francis II, the Emperor, to lay down his sceptre and reducing the number of units to forty. When the great French Emperor was at last sent to Saint Helena, Metternich, the prime minister of Austria, became virtually the dictator of Europe, and by his advice all the swaggering pigmy sovereigns came back to their principalities, and a kind of alliance of these was patched up—a loose league of rulers. There were no distinct executive, judicial or legislative divisions of government, only a diet of rulers that met at Frankfort—a diet which could do nothing except by unanimous consent of all its members, and yet this so-called confederation lasted from 1815 until 1866, when Prussia succeeded at last in throwing Austria, so to speak, out of the Ship of State and beginning the formation of a real German Empire, which was fully consummated after the utter defeat of Napoleon III in 1871.

In the meantime Prussia had grown greatly. In the Middle Ages she was only the insignificant principality of Brandenburg, but because of the valor and diplomacy of its rulers, a piece here and a piece there was added until Frederick the Great added Silesia and here for a time there was a rest, but William I, in 1861, calls to his side Otto von Bismarck as chancellor or prime minister, and this man of "blood and iron" commenced the almost insuperable work of increasing the importance of Prussia and creating a united Germany. First, Prussia fought in 1864 with Denmark and the duchies of Schleswig and Holstein were added, with the magnificent harbor of Kiel; then came the great war of 1866 with Austria, with the result that Hesse, Hanover, Nassau, and the former free city of Frankfort were added, and at one stroke Prussia was half again as large as before and had expanded to a state of over thirty millions of people. Then came the war with Napoleon that led to William becoming Emperor of Germany.

The foregoing preliminary statements are necessarily very brief, and the earnest reader will be tempted to study more closely the thrilling account of the wonderful events which, through unheard-of intrigue and consummate diplomacy, resulted in a united Germany, the dream of patriots of the Fatherland for a half of a millenium.

Germany is a federal state, made up mainly of monarchic units—four are kingdoms—Prussia, Bavaria, Saxony and Wurtemberg; eighteen are duchies or principalities, and three are republic cities—Hamburg, Bremen and Lubeck.

The executive is the Emperor, hereditary in the King

of Prussia. He has extensive powers of patronage and well-nigh absolute control over foreign relations. He has no veto over imperial legislation, but Prussia's commanding influence in the national legislature gives him virtually this power.

The national legislature consists of two houses—the Bundesrath and the Reichstag. The Bundesrath consists of fifty-six delegates and represents the sovereigns of the individual states, except, of course, the free cities, but there is not equal representation, for Prussia has seventeen delegates, while seventeen of the states have one each, while the remaining twenty-two delegates are divided among the remaining states, so that they have from two to six each.

It is to be remembered here that the Bundesrath is not either a House of Lords or a senate, for its functions are executive rather than legislative. It resembles more the Cabinet in England than a body for legislation, for it prepares nearly all measures for discussion in the Reichstag and it has an absolute veto on any measure which has passed that body and it attends to the details of government administration. Of course, it differs from the English Cabinet in the fact that it does not resign if any of its measures fails of passage in the Reichstag.

The Reichstag consists of 397 members, almost the same number as occupy seats in the United States House of Representatives, and like our Congressmen, they are elected in single districts by manhood suffrage. Of this number Prussia sends 236. Although the Constitution (Germany has, like the United States, a written one) calls for a re-apportionment of membership at stated periods, there has been none since 1871 for fear the Socialists would gain by such a change; a very probable supposition, as they have greatly increased in the very portions of the empire which would have an increased representation by the change.

The power of the Reichstag is very limited. Theoretically, it possesses the right of introducing measures, but unless the Bundesrath, which has arrogated to itself, apparently contrary to the Constitution, the sole right of bill-making, has been consulted in advance, no lower house bill, even if it had received the unanimous consent of its members, is likely to pass, nor is the constitutional right which this house possesses of introducing revenue measures of much value. Since appropriations for running the government once passed become standing laws and must be continued until repealed, and hence no repeal can be gained without the consent of the Bundesrath. The only function therefore of the lower house is to receive bills from the upper house, discuss them, accept or reject them, but the discussion is a mighty lever for elevating public opinion, and the subtle power of such opinion somehow does in the end, more or less, affect the actions of the divine right sovereigns of Germany and their minions of the Bundesrath.

An amendment to the constitution proposed either in the Bundesrath or in the Reichstag, will be negatived if only fourteen members of the upper house vote against it, which gives Prussia the power to defend any such measure of which she disapproves.

The Emperor appoints all ministers, and they are really only responsible to him, hence they do not resign if any measure they wish passed should be rejected either by the Bundesrath or by the Reichstag. The judges are under the direct control of the Emperor, and there is no

such thing as a Supreme Court declaring a law unconstitutional.

Each state has its own constitution. Prussia is a monarchy of a widely different kind from that of England, for the latter approaches democracy and the former, absolutism.

The legislature consists of two houses—a House of Lords and a House of Representatives. The Landtag, as the legislature is called, has but limited powers. The King can adjourn or dissolve it at any time, and he has over it an absolute veto, besides the King, too, has the right to introduce directly measures for discussion, as the Bundesrath has in the Imperial Reichstag. The ministry are the creatures of the King and are only responsible to him. Even the election of the members of the lower house of the Landtag is so arranged that two-thirds of its members represent the wealthiest of the citizens, forming but one-sixth of the population.

There is no space to speak of the constitution respectfully of the other states, though some of them are far more liberal than that of Prussia.

The government of Germany is paternal, and this idea may be gathered from the following remarks from a recent writer:

"The policeman strolls into your house; he counts the caterpillars in your garden, and summons you to account if he finds too many. If you go to a bath, he will forbid you to get beyond your depth. In fine, half school-master, half nurse, he will supervise every action, from the cradle to the grave, with a military sternness which robs you of all independence."

To this let it be added that in Germany trial by jury, freedom of the press or free speech exist to a very limited degree. To criticize the Emperor is a perilous pastime, as an offender may be condemned for "lese-majeste" and placed in prison for a long period.

The great bogey in Germany is Socialism, but it is a Socialism, with few, or almost none of the objectionable features of that cult in America, for its demands are from an American standpoint exceedingly excellent—just such reforms as would make the German government more liberal and make it at the same time reflect better the will of the people.

In 1884, Bismarck tried to head off the efforts of Socialism by what he called State Socialism. Great public works were established to give employment to laborers, a state fund was established to help the aged and the injured. All laborers must insure against accident, and persons over 70 years of age have old-age pensions, but these measures have not rid the country of Socialists, for these last contend that they are fighting for the principle that it is the right of the people to control the government and obtain help, care, support through it, and not the function of a so-called "divine right" government to rule irrespective of the wishes of the people, however much of benefit some people may personally desire from it.

The Socialists are constantly increasing, and the "deluge" will come to Germany as once it did to France, unless the former, taking a cue from the wonderfully peaceful growth of England towards democracy, choose to follow in the train towards a government not only FOR the people but BY the people.

## LETTER FROM JAPAN.

Dear Pacific:

Japan is politically, economically, and religiously quiet. The conviction of more than twenty members and ex-members of parliament for bribery and the wholesale prosecution of many others for bribery and dishonesty is one of the encouraging signs of the times here. The summer has been unusually hot and dry, and some localities are suffering from drouth.

A fire broke out in Osaka, a month ago, and a high wind and want of water rendered the efforts of the fire department of no avail, and it burned a wide swath through the city, destroying nearly fifteen hundred buildings.

There have recently been a succession of earthquake shocks around the Lake Biwa basin, which have destroyed thousands of buildings and caused the death of many people. It was a curious experience to feel the old mountain, Mt. Hiyet, five miles from Kyoto, where we are in camp, rock and sway again and again as the shocks came.

This mountain is interesting from the fact that it is the headquarters of the Tendai sect of Buddhists, where, three hundred years ago, there were about five thousand priests. Thirty years ago there were about one hundred buildings still standing here, but most of them have fallen through decay now, although there are three very large copper tiled temples left, one of them being 150 by 100 feet.

There are many miles of shady walks in these beautiful cryptomeria and arbor vitae groves, and the view from the top of the mountain of city, mountains, lake and plain is almost unparalleled.

Preparations are going on for the celebration of the fiftieth anniversary of the coming of the missionaries to Japan, in Tokyo, next October.

J. D. DAVIS,  
Kyoto, September, 1909.

## ENDEAVOR NOTES.

Wm. H. Scudder.

Topic for October 17—Doubting Castle (Pilgrim Progress Series). Ps. 43:1-5; 73:13-20; I Kings 19:1-18.

A great deal to read in this passage, beginning at the end of the verse sung after Faithful's martyrdom, "For though they killed him, thou art yet alive," and ending with the verse after the pilgrims' escape from Doubting Castle, "Whose castle's Doubting, and whose name's Despair."

No one can suffer as a Christian, without producing results. The very fact that one is ready "to lay down his life for Christ attracts attention, for we are not ready to throw our lives away for nothing. Faithful's bravery, and willingness to die for Christ was the means of Hopeful's conversion, and perhaps of others. Men admire the heroic in their fellows, and are ready to follow them if the cause is worthy of the sacrifice. Christianity is worth all the sacrifice that men can give it. It gets a firmer hold on the hearts of men, when its adherents believe so thoroughly in it, as to count not their lives dear unto themselves.

"By Ends" missed the very purpose of Christianity when he said: "We never strive against wind and tide." Christianity sets out to produce character, and character is

like muscle. To get strong, hard muscles, it is necessary to strive against wind and tide. To any one who has tried it, there is a great exhilaration in such a strife. The swift water flowing against you becomes an enemy to be met and vanquished, and however hard the contest, the breathless oarsman exalts in the conquest with an, "I got the better of that, anyhow." It is a shortsighted Christian that fails to see how much his moral fibre is strengthened by head winds and tides. Don't grumble over them, tackle and overcome them, and it will be a case of muscular Christianity when you are through.

The conversation between "By Ends" and his companions is very instructive because it shows how we lay emphasis on sophistries, and miss the real principle. All the advantages enumerated in the case of the minister who has a chance to change to a larger parish, are desirable, and unobjectionable, but who would consider them for a moment when it came to the question of "altering some of his principles," in order to obtain them. Jesus went to the mark when He taught His disciples that standing for principle sometimes meant persecution, and trouble, but these were better than foregoing principle. Similarly, it is well to consider the motive of our "being religious." "What am I a Christian for?" for trade, for social opportunity, because some advantage comes with the profession? Those motives may make you join the church or Endeavor Society, but are far too small and misleading to make one a Christian. The real motive for being a Christian is sorrow for sin, and escape from selfishness. Those other motives have self at their very core; they are in the same class as those Jesus spoke of when He said to the multitudes, "Ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled." (John 6:26.)

There are two sources of doubt, very diverse from each other. One is of the head. It abounds in this age of investigation, and critical inquiry. Although it is largely intellectual, it has a bearing on spiritual matters, because so many hide behind it as an excuse for not becoming Christians. The excuse is that we do not want to tie up to uncertainty. No, but are there no certainties to which we can hold?

The other source of doubt is of the heart. It is not so common now as in Bunyan's time. Then, men thought that possibly they were such great sinners and unworthy disciples that even God's great mercy could not save them. This is what cast Christian and Hopeful into Doubting Castle, the victims of Giant Despair. Both kinds of doubts become pernicious if harbored. The first because it interposes a false barrier between our duty and God. There are honest doubters, but a great many more dishonest ones. The second, because it distrusts the word, and the power of one who is able to "save to the uttermost, all who come unto God through Him."

#### LEADERS OF MEN.

When they are dead, we heap the laurels high  
Above them, where indifferent they lie;  
We join their deeds to unaccustomed praise,  
And crown with garlands of immortal bays  
Whom, living, we but thought to crucify.

As mountains seem less glorious, viewed too nigh,  
So often do the great whom we decry  
Gigantic loom to our astonished gaze,  
When they are dead!

For, shamed by largeness, littlenesses die;  
And, partisan and narrow hates put by,  
We shrine our heroes for the future days,  
And to atone our ignorant delays  
With found and emulous devotion try,  
When they are dead!

—Florence Earle Coates in the *October Century*.

#### NOTES AND PERSONALS.

Secretary Rathbone of the Northern California Conference has gone East to attend the annual meeting of the Congregational Home Missionary Society which is to be held at Elgin, Illinois.

The Rev. E. E. P. Abbott of San Diego, one of the Pacific coast's most scholarly ministers, is spending a few weeks in the San Francisco bay region. Mr. Abbott is no longer in the regular work of the ministry. He is a great student and may be found browsing here and there in our libraries while in this locality.

The Rev. C. R. Brown of the First Congregational Church, Oakland, goes soon to deliver a series of six lectures at Cornell University. Three will be on "The Social Problem," and three on "Modern Bible Study." Mr. Brown will preach to the Cornell students in Sage chapel on Sunday, October 24 and 31.

Secretary Tenney of the American Board, accompanied by Mrs. Tenney, went East this week to attend the annual meeting at Minneapolis. They will return by way of the Northwest, attend the meeting of the Idaho Association and have part at Portland in the ordination of a missionary to be sent out to the foreign field by the First Congregational Church of that city.

The Northern California Conference of Congregational Churches convenes at Santa Cruz next Tuesday afternoon. Desirable San Francisco and Oakland trains reach Santa Cruz at 11:10 a. m. and 12:30 p. m. The train leaving the Third and Townsend depot, San Francisco at 8:05 a. m. reaches Santa Cruz at 11:10. The train leaving the depot at First and Broadway in Oakland at 8:36 a. m. reaches Santa Cruz at 12:30 p. m. Persons wishing entertainment are asked to write to Mr. Ernest Otto at Santa Cruz.

There will be no meeting of the Congregational ministers of San Francisco and vicinity next Monday. It is likely that the meeting on the 18th will be given to a consideration of the State Conference at Santa Cruz and the address by Professor Stratton of the University of California on "The Fighting Instinct," be arranged for at a later date. The meeting on the 25th will be held in the First Congregational Church of San Francisco. The paper last Monday by the Rev. E. L. Walz of San Francisco, on Giving, was a valuable one. The paper and the discussion which followed showed that there is a strong disinclination to giving, and that it is much easier to get money for outside interests than for church interests. The testimony of Mr. Walz was that he was convinced that some church members are giving more to theaters and nickelodeons each week than they are to the work of the church. Dr. Adams expressed the wonder why some one hadn't arisen to give to churches as Dr. Pearsons had been giving to colleges—

when a needy and deserving church was found stir it to its best by agreeing to add a generous sum to whatever it would raise. One pastor stated that the best pledge for church work in his parish was by a young lady who was working to support herself and her mother. The consensus of opinion was that persons in moderate circumstances in life gave more liberally than persons of considerable means. One retired pastor, the Rev. W. H. Cross, said that he was often led to be thankful that persons gave as well as they did.

## Among the Churches

### CALIFORNIA.

**Montara.**—The work of grading for the new church building was begun last week.

**North Berkeley.**—Six persons were welcomed into fellowship last Sunday.

**San Francisco, Bethlehem.**—The church closed its fiscal year without debt except what it owes to the Church Building Society, to be paid in annual payments.

**San Francisco, Pilgrim.**—The work goes on encouragingly under the leadership of the Rev. Marshall Meserve. Special meetings are to be conducted by the Rev. W. R. Bair in the evenings of October 5, 6, 7, 8, 12, 13, 14 and 15.

**Antioch.**—Four new members united with our church Sunday evening, two of whom were an elderly couple, prominent people in our town, who united on confession of faith. Our church is in continued splendid spiritual and material condition. We hope to commence on the building of our new parsonage in about a month. The 5th and 6th of next month we are to give a Butterfly Bazaar in Balshaw Theatre; those who are to take part in the entertainment are meeting for practice nearly every day, and the prospects are for a successful outcome. Dr. Cull has been with us just two years, and we are more than encouraged at what has been accomplished during this time. Young and old are drawn to him, and we have some excellent helpers. There seems very recently to be a renewal of activity in Antioch, several new houses being under construction, and also several new families having moved into town. Altogether there is an encouraging outlook for our entire town as well as for our church.

**Oakland, Fourth.**—At the Sunday morning service, October 3rd, seven united with this church—six by letter and one on confession, the communion being administered and the hand of fellowship given by our beloved pastor, Rev. F. H. Maar, whose marked improvement of late has encouraged us to believe that he may soon be able to take up more active association with us. During this period of much needed rest we are being agreeably administered to by Rev. Mr. Hart. Another of the several good things that have come to us, was a delightful talk on China at the last Wednesday evening meeting. Mrs. Todd, in Chinese costume, entertained and held us with keep interest while she related her unique experiences during her years of ser-

vice there as a missionary, and gave us much light on the ways and means of educating and Christianizing the Chinese that emanates from her kind and loving personality. Many to meet her and hear her stories of real life in this foreign land; inadvertently catching a little of the sweetness that emanates from her kind and loving personality. Mrs. Todd was Miss Lillian Lamont, one of three daughters of Mr. and Mrs. H. H. Lamont of the Fourth Congregational Church, at whose home she is enjoying this furlough for recuperation, after which she expects to return to China and renew her work.

"How many lives made beautiful and sweet  
By self-devotion and by self-restraint."

### WASHINGTON NEWS.

Rev. C. F. Clarke, Correspondent.

#### Twenty-first Annual Meeting of the General Congregational Conference of Washington.

The Conference convened at Plymouth Church, Tacoma, September 21st, at 7:30. After electing Mr. J. S. Elsworth, moderator pro tem., and the Rev. H. S. Painter, scribe, and Rev. F. D. Bentley assistant scribe, and the appointment of committees on credentials and nominations the evening service was conducted. Rev. Raymond C. Brooks, D.D., of Walla Walla, preached the sermon from Isaiah 43:19. The communion service was conducted by Rev. C. E. Newberry and Rev. G. C. Wheeler.

The Wednesday morning session was opened with devotional services conducted by Rev. J. A. Henry; reports of some of the standing committees were received and Dr. Van Horn spoke on the topic, "What Must the Church Do to Be Saved?" This was an optimistic note amid the wail of magazine articles, ringing with the assurance that so long the church preached Jesus Christ to the world she would save herself and not otherwise. Rev. T. Tremayne Dunston gave an exposition of Matthew's teaching concerning the Kingdom which was masterly and full of new thought and powerful suggestion. This was the first part, the second and concluding address being delivered the next day. The personality of Matthew and the sane interpretation of the Kingdom as presented by Dr. Dunstan were exceedingly beautiful. The afternoon session was given over to the laymen, as is our custom, the permanent moderator, Mr. W. H. Lewis, taking the chair. After the devotional exercises conducted by Rev. Mr. Hunter of Lewiston, Rev. Geo. W. Hinman presented the Conference with a gavel made by a negro boy in the Joseph K. Brick Industrial School at Enfield, N. C. President Inborden and the faculty are all colored graduates of the A. M. A. colleges, and the school shows what can be done by leaders trained in our schools and colleges. This school is operated along the lines of Tuskegee. Mr. Austin P. Burwell spoke on, "The Laymen and Foreign Missions"; Senator J. A. Falconer on, "The Brotherhood of Congregational Men in Washington"; Mr. Everett Smith on, "The Self Support Campaign and More for Missions"; Postmaster General F. H. Hitchcock, who is a Congregationalist, spoke a few words of greeting on his way through Tacoma. There were 47 laymen present at this session. The laymen of Washington are developing a

great interest in the work of the church, manifested in enlarging gifts of money, thought and time, more than ever serving the missionary causes with faithfulness and cheerfulness.

At the evening session the new edifice of Plymouth Church was dedicated. On Thursday morning the reports of the registrar and treasurer, Rev. Harry B. Hendley, and of the remaining standing committees and state superintendent were read and routine business transacted. Dr. E. T. Ford was elected moderator for the meeting next year which will probably be held in Spokane, Dr. Sidney Strong to be the preacher.

In the afternoon Dr. Samuel Greene presented the annual report of the Sunday-school Society which we hope to present fully next week. The meeting of the Home Missionary Society was held and then Rev. E. A. Thwing gave a scholarly and delightfully interesting paper on "The Next Thing in Religion," being a graphic and clear sighted view of the present trend in religious thought and a fitting supplement to Dr. Brooks' opening sermon. Rev. R. D. Nichols led the closing fellowship service. This was the largest Conference yet held, a statement that has been correctly made each of the last few years, and this Conference was no whit behind any other in interest, enthusiasm and practical accomplishments. Possibly the height of enthusiasm of the few minutes while the vote to come to self support in April, 1910, was taken at North Yakima was not reached at Tacoma, but that was accepted as an accomplished fact, and the final arrangements were completed as methodically and naturally as though it had been for long a part of the Conference program.

Among the new faces we noted Rev. Mr. Wheeler of Pilgrim, Tacoma, and Superintendent of the Tacoma Church Extension Society of Tacoma; Rev. George M. Hinman, representing the A. M. A. on the coast; Revs Livingstone of Edmunds; Brooks of Walla Walla, King of North Yakima, J. W. Skerry of Priest River, Parr of Granite Falls, L. L. Woods of Nome, Pritchard of Spokane, Waters of Tekoa, Hunter of Lewiston, Harrison of Pullman, Avery of Blaine, and Kubushiro of the Japanese church, Seattle, who gave a very able and spiritual talk at the afternoon devotional session, Thursday. We were glad to see Rev. H. H. Wikoff, Dr. W. A. Waterman of Chicago, and Chaplain Stubbs with us.

Lunches and dinners were served by the Alki, East, First and Plymouth church ladies with admirable hospitality.

#### **Dedication of Plymouth Church, Tacoma.**

One of the pleasant features of the Conference was the dedication September 22 of Plymouth's new edifice. The convenience of the arrangement was fully shown at the sessions of the Conference, the many rooms furnishing place for the committee and other meetings where the quiet of the sessions were not interfered with. The building has already been described in *The Pacific*. The sermon was preached by Rev. J. A. Adams (Grapho, of the Advance), the dedicatory prayer was offered by Dr. Greene, the act of dedication was read by the pastor, Rev. Harry B. Hendley. A large choir of young men and women, trained and led by Mr. Hendley, rendered very excellently two anthems. Mr. Hendley and the people are to be congratulated that only six years after organization they have such a commodious and convenient building. Situated in a grow-

ing part of the city, with a loyal people and a pastor of exceptional versatility and ability, the church will continue to grow without a shadow of doubt and in a few years will be one of the strongest in the state. Mr. Hindley is also registrar and treasurer of the Conference, and treasurer of the Home Missionary Society.

#### **Ordination of Mr. Osgood.**

Mr. Osgood, a recent graduate of Union Seminary, having accepted a call to the church at Nome, Alaska, was ordained September 28th, by a council convened in Plymouth Church, Seattle. After subjecting Mr. Osgood to the usual questionings the council voted unanimously to proceed with the installation. Dr. Van Horn preached the sermon, Rev. R. S. Osgood gave the right hand of fellowship, at the same time presenting the candidate with a gold cross as a token of the fellowship into which he enters and from which he will be separated by 2300 miles. Rev. L. L. Woods, the retiring pastor of the Nome church, gave the charge; the prayer of ordination was offered by Rev. E. L. Smith, D.D., who was assisted in the laying on of hands by Revs. Geo. M. Hinman, Kubushiro, and Deacon R. C. McAllister. Mr. Osgood impressed the council as being a man of marked ability and earnest Christian consecration, and the hope and expectation of all are that he will do a great work for the Master and that the Nome church has prosperous days ahead.

#### **The German Churches.**

The first German church of Washington was organized in 1882, about five miles east of Ritzville, in Adams County, Rev. Mr. Fruit being the first pastor. The first to be ordained was Rev. John Koch, in 1884, Revs. Atkinson and Walters taking part in the service. The oldest German church in the state is also the first built west of the Cascades; this was erected in 1878 in Seattle. In 1895 six churches were transferred from the German Reformed to the German Congregational household. Two years afterward the need of organizing these churches was felt, and in the spring of 1897 the delegates of these churches met in the Ebenezer Church, Portland, Oregon, and organized the Pacific German Congregational Conference. The immediate result of this organization was a slow but steady growth of the work, until today we count twenty-two churches and a few missions as our own in different parts of the state. About a year ago the conference enlarged their sphere of activity by appointing a traveling missionary to organize churches and Sunday-schools and to conduct evangelistic services, and the Committee on Missions was given larger powers. Up to this time the committee merely signed the applications of the missionaries applying for home missionary funds; now they will use their influence to get the greatest results from the work. The conference is also working toward a closer union with the English churches with which it has had but slight connection heretofore. Rev. Mr. Gradle represented the German Congregational Conference at the State Conference, and it is from his report presented there that these facts are drawn. The twenty-two German churches have a membership of 1193, with twelve ministers, twenty-three Sunday-schools with 1262 scholars; there are 236 Christian Endeavor members. Eighteen of the churches are self supporting.

#### **Annual Meeting of the Washington Home Missionary Society**

The sixth annual meeting of this Society was held in

connection with the Conference Meeting at Plymouth Church, Tacoma. Treasurer Hendley's report and Superintendent Scudder's statement showed a very prosperous year—we hope to print the latter soon. The fiscal year was changed to extend from January 1st to December 31st, and an advisory board was created, consisting of the officers of the society and five laymen and five ministers. We start out on April 1st as a cooperating state and these changes promise to make the work more effective. A larger sum than ever raised by the state will, of course, be needed, but it is confidently expected that this will be forthcoming and at such a time as will render it unnecessary to delay the payments of the missionary salaries. The apportionment plan has met with general favor by the Washington churches; some of them use the weekly envelopes for benevolent offerings as well as for current expenses and find them very satisfactory. As the gifts have increased rapidly in the past so we expect them to in the future and we trust that our future growth will be greater than our past.

### OREGON LETTER.

By George H. Himes.

The construction of the new Sunnyside Congregational Church, located on the southeast corner of Taylor and Thirty-second streets, is progressing at a most satisfactory rate. An ample basement has been provided, the foundation walls of concrete are all in place, and work on the superstructure of bluish sandstone, of fine quality, from a quarry in southern Oregon, is well under way. In architecture and modern conveniences this building will be in the front rank among the numerous beautiful churches of this city and none will be better equipped. With an excellent location, an able and devoted pastor and an enthusiastic and thoroughly loyal membership, this body of believers will be in position to enlarge their present great and good work, when their house of worship is completed.

With the close of the summer vacation period the First Church of this city is getting back into its accustomed activities. The church was not closed at any service during the summer, and Dr. Dyott only missed two Sundays from his pulpit. His evening topics for October will be as follows:

3rd—"A New Era in the Great Northwest in Relation to Our National Life."

10th—"Opportunities in Oregon."

17th—"Our City" (Strangers' Evening).

31st—"The Cross and the Flag."

On September 17, 18 and 19, The Dalles Congregational Church celebrated the fiftieth anniversary of its organization with appropriate services. This church was organized on September 17, 1859, by Rev. William A. Tenney, who has been living in Oakland, Cal., for many years and is now eighty years old. The charter members were as follows: Mrs. and Mrs. E. S. Joslyn, Rev. W. A. and Mrs. Tenney, Mr. and Mrs. Z. M. Donnell, William R. Stilwell, and E. S. Penfield, of whom two survive—Mr. Tenney and Mrs. Camilla T. Donnell, the latter still being a member of the church, and very active, considering that she is in her eighty-third year.

In the half century just closed this church has had eight

pastors, as follows: Rev. W. A. Tenney, 1859-1861; Rev. Thomas Condon, 1862-1872; Rev. W. R. Butcher, 1872-1876; Rev. J. W. Harris, 1877; Rev. D. B. Gray, 1878, 1887; Rev. F. V. Hoyt, 1887-1888; Rev. W. C. Curtis, 1888-1898; Rev. D. V. Poling, 1898-1899. Of these, six are living. The present pastor, Dr. Poling, has served longer than any of his predecessors, and never was doing better service than at the present time and never was more popular.

The church was organized in the county court house and regular services were held in that building until 1863, when a church home was secured and regularly occupied until it was destroyed by fire. The site was sold for business purposes, a new site secured, and upon that a house of worship was built, and on January 27, 1889, it was dedicated. Again a conflagration swept over the little city, and this building was destroyed. While temporarily discouraged, the membership had a mind to work, the result of which was the completion of the present handsome edifice. A parsonage stands near the church, which was recently completed at a cost of \$4,000.

The opening service was held on the 17th, and consisted of an address by Rev. E. C. Oakley, of the Oregon City Church, the subject of which was, "Some of the Changes in Christian Thought During the Past Fifty Years." On the 18th the principal address was made by Rev. A. J. Folsom, Superintendent of the C. H. M. S. for Oregon, his subject being, "The Present Mission of Modern Congregationalism." Rev. W. C. Gilmore, of the Riverside Congregational Church, Hood River, was present, also, and preached a sermon. The last day's exercises consisted of an anniversary sermon by Rev. D. B. Gray, a former pastor, a short historical sketch by the pastor, and an address by Rev. Cephas F. Clapp, ex-State Superintendent of the C. H. M. S.

Perhaps the most touching experience of the anniversary occurred during the Sunday-school hour on the third day, when over one hundred of the former pupils of Mrs. James B. Condon, superintendent of the juvenile department for forty-two years, representing three generations, surrounded her in the body of the church and did her honor in words expressive of eulogy and regard, the climax of which was reached when Hon. F. W. Wilson, district attorney of that judicial district, a former pupil, presented her with a beautiful loving cup, the gift of former pupils.

The "Reminiscent Hour" occurred at 3:30 o'clock p. m. on Sunday. This occasion was deeply impressive, particularly so as Mrs. Donnell, the only surviving charter member present, briefly reviewed past conditions, and contrasted them with the present, and lovingly reminded those of the present generation of the responsibilities and privileges resting upon them in connection with Christian service. At the conclusion of her remarks Mr. B. S. Huntington presented her with a small token of the esteem in which she was held by all who knew her. In this connection remarks were made by Mrs. E. P. Roberts, Mr. and Mrs. Samuel L. Brooks, A. S. Roberts, Mrs. Charlotte Elton, and Mrs. J. T. Peters, all among the oldest members of the church.

The closing hour of the anniversary exercises was devoted to a baptismal communion service and reception of new members, five being received into the church fellowship.

Portland, September 26, 1909.

## SAN DIEGO ASSOCIATION.

San Diego County Congregationalists held a most delightful autumn meeting with the church at Lemon Grove September 28. The open-handed hospitality of the women of Pastor Bormose's church encouraged an unusually large attendance. Nearly forty people came over from the First Church, San Diego, and a substantial audience was present at all the sessions. At the morning session Rev. E. B. Adams of Ramona and Rev. S. G. Emerson of San Diego spoke on different phases of personal work, Mr. Emerson urging a more vigorous and businesslike approach by the pastor to the individual man. The Rev. E. E. P. Abbott of San Diego gave a paper on "The Religion of Tomorrow," full of his characteristic urbanity of spirit and fertility of literary allusion. Rev. Henry D. Porter, the honored missionary, whom to have among us as a resident is a rare privilege, gave a thoughtful survey of the contribution of the Orient to Christianity, in a paper which so impressed the Association that its publication in *The Pacific* was requested. The sermon by Mr. Thorp was from the text, "When that which is perfect is come, that which is in part shall be done away." It was an exposition of the principle of progress by which in the presence of that which is more perfect the less perfect becomes obsolete and disappears. A feature that aroused much interest was a description by Rev. R. B. Larkin of some unique methods in work for boys. Everyone wanted to have a circle of the Knights of the Round Table formed at once in his own church. The death of Rev. A. E. Tracey, which occurred in the early summer, received more than formal recognition; it became the natural theme for the sweetest hour of fellowship and personal testimony in the entire meeting.

The evening session was marked by addresses by Superintendent Dorland and Mr. Maile, the former setting forth the details of the apportionment plan, and the latter giving a splendid survey of our entire mission work. The concluding feature was a popular lecture by Rev. Edward Maclellan of Chula Vista. This eloquent young English preacher, who has been exiled to California by the illness of his wife, held his audience entranced for an hour with a brilliant piece of word-painting in which he threw upon the screen some of the notable epochs of human history. The helpfulness and charm of the meeting were such that the newly organized Central Church of La Mesa, which was admitted to the Association, has invited us to hold a meeting with them in the spring. There was a feeling on all sides that this meeting marks a forward movement in the direction of fellowship among the churches of San Diego County.—W. B. T.

## THE HOME

### CHEERFULNESS A DEBT.

Are you in debt?

Morally, I mean. I take it for granted that you pay your butcher and baker and grocer and tailor, but there are other obligations besides those that we can settle with a check—people to whom we owe accounts that we cannot

repay with dollars and cents.

There is, for instance, the debt of happiness and cheerfulness that we owe to the world at large and especially to those with whom we live.

Of course there are some few people who are poor and sick and maimed and afflicted who seem to have received so little good from fate that they have perhaps a right to be morbid and melancholy and peevish and grouchy.

The most of us, however, have found this a pretty good old world. We have always had enough to eat and enough to wear, and we have only troubled others enough to be able to boast about our ailments, and we have been surrounded by friends and relatives who have done their best to make us happy and who have given us more love than we deserve.

Suppose a woman is married to a man who is good and kind and considerate and generous to her. He does his level best to make her happy. How can she repay him except by showing appreciation and enjoyment of all the good things he lavishes upon her?

If the woman is fretful and whining and complaining, isn't she absolutely dishonest, because she robs her husband of the pleasure in his home that he has a right to expect?

I know a case of this kind. The man adores his wife and bestows upon her a beautiful and romantic love and tenderness that would make the ordinary woman feel that God had given her her full share of blessings just to be so loved. In addition this man is very successful in business, and he delights in surrounding his wife with every luxury that money can buy. The man is a jolly sort of fellow, and he would be the happiest person alive if his wife was cheerful and light hearted and would meet him with a glad, sweet smile.

But she never does. She is always sunk a thousand fathoms deep in melancholy, and, having no real trouble of her own, she has borrowed all in the neighborhood.

Nor is the wife the only one that defaults on the moral obligation to make a home happy. No matter what else a man does for his family, unless he is pleasant and cheerful in his own house he has robbed his wife and children of the first essential of life. There are plenty of men who consider themselves model husbands and fathers, yet the rattle of whose latchkey in the lock sends the temperature of the house down to the freezing point, hushes the innocent gayety of the children and makes the cat scoot for the cellar.

These men never speak to their wives except to utter a biting criticism nor to their children except to reprove them, and even in their most pleasant hours sit up wrapped in a grouch that chills the very blood of the beholder. Such a man is a death-head at the feast of life, and the happiest day his family ever knows is when it attends his funeral.

No support, no money can ever repay a good wife for all that she sacrifices and does for her husband. That debt can only be settled by love and tenderness and helping her to make a happy and pleasant home.

Both men and women default on their moral obligations to each other. That is the reason that so many marriages end in bankruptcy.—Dorothy Dix.

### GRACE FOR DAILY TRIALS.

Margaret E. Sangster.

Among the greatest of our smaller trials is to live in

daily contact with someone whose ideas are in jarring contrast with our own. To endure the moods and tempers of a person who rasps you by voice and emphasis to the point of a continual irritation, is to wear the mediaeval hair-shirt, and endure the mediaeval scourge. A sweet-faced, serene saint of God, whose way in life lies through the drudgery of a New England kitchen, once confided to me, in a moment of supreme disheartenment, that there were times when she longed for the rest of the grave, smiling, as she added, "I am perfectly worn out by the companionship of Aunt Tabitha; yet she is the salt of the earth." Good people may be intensely uncomfortable neighbors, and an excellent woman prove herself as wearing to her family as a mustard plaster next the skin, burning, blistering, and unbearable even by the help of patience. There are kind souls in this world who defeat their own impulses by performing unselfish actions in a tactless and disagreeable fashion, which cannot but provoke antagonism; and there are persons admirable in their integrity and their regard for principle, who, nevertheless, are instruments of unceasing discipline to their families. As a rule such people are calmly oblivious to their personal defects, and tranquilly ready to throw the blame of whatever misery follows in their wake on the shoulders of others. They are never in the wrong. Their ill-temper is, in their own eyes, righteous indignation, and their contrariness, devotion to propriety; yet the sum of much household cheerfulness is sadly lowered because of the absence from the home of the element of congeniality, and the necessity therein of continual repression, self-denial, and forbearance on one side.

Our way of bearing such attacks upon our equanimity shows of what stuff we are made. It reveals our philosophy or our lack of it; yes, we may go a step further and say that it shows our Christian character, or our imperfect faith. If it be God's will that we are to dwell with those who seem to us incompatible with our peace, God can give us grace for this as for any other trial.—From "The Joyful Life."

#### SOME IDEAS AS TO HOME.

Miss Laurence Alma-Tadema, in the "Englishwoman," gives her idea of home as follows:

"Home is the human nest, and the woman who fails as a home-maker fails as a woman.

"Home is the social unit. A nation is built up of its homes, and will be strong or weak according to the strength or weakness of the home-force, home being to the individual the rallying-point of nearly all the social virtues.

"Home is the child's birthright. The world should unfold to a child from the home-center; all experience and education should there begin, that center meaning love, protection, trust, honor, discipline.

"Home is the woman's kingdom. Her power radiates from the hearth, which is the natural focus of her highest strength, gifts, and ambitions. The farther from the hearts she goes, the weaker is her grasp of happiness, whether as giver or receiver.

"Home is the man's anchorage, his point of security, the harbor to which he returns after toil and weariness, after wandering; home, whether the man be in it or out of it, is his remedy against the roughness and incertitude of

life; it shields him, repairs him, softens him, steadies him, holds him to his best.

"Home, in its highest aspects, is all this; and even when it falls short of the highest it retains a portion of its inevitable virtue and power. Beside the hearth we grow up, beside the hearth we must die.

"The backbone of a people is made of its homes, and the nation that would be a strong nation is bound to foster the home-instinct within itself."

#### IN A KITCHEN GARDEN.

"Pray tell me why," the onion asked,

"In all this blazing sun,

I should be wrapped in seven coats

When I don't need but one?"

"I can not see you, all my friends,"

The corn said—"I am blind;

But as for ears, no better ones

Than mine you'll ever find."

Up jumped a little vegetable

Whose face was round and red;

"I'd like to see the man alive

I could not beet!" he said.

"Your faculties," the pea-vine cried,

"Dear friends, I won't dispute;

But my bud has grown a pistil,

And I think it's going to shoot."

"I never," said a carrot small

That grew beside the walk,

"Heard anything in all my life

The way these string-beans (s) talk!"

For fear I should laugh aloud,

I had to run away.

I met those funny folks again

At dinner time next day.

—Cornelia Channing Ward.

## Our Young People

#### THE LITTLE MAN GIVES A PARTY.

Frances J. Delano.

Once upon a time there were a lot of children playing on the green, and a funny little man came along and said:

"How do you do, children."

Some of the children laughed because the little man looked so funny. Some were so busy playing they didn't see him. A few said: "How do you do, Mr. Man."

"A fine day to you, children," said the little man.

"The same to you, Mr. Man," said the polite children.

"And how would you like to go to a party?" asked the little man. At this all the children on the green gathered round the little man.

"We'd like to go to a party very much, indeed," said the polite children. All the other children said: "Yes, Mr. Man, we would; we would."

## THE PACIFIC

"Well," said the little man, "I've been wanting a party for some time."

Here he took out his glasses and wiped them and held them up to the sun. Then he polished them, and polished them, and held them up to the sun again; finally, he put them on and looked at the children.

O, dear, how anxious the children were! The polite ones were glad they had been sorry, and the rude ones were sorry they had laughed, and all the others were glad they hadn't laughed and sorry they had not said: "How do you do, Mr. Man?"

After the little man had looked them all over, he took off his glasses.

"You see, children," he said, "we don't want any but the good ones to the party, do we?"

"No, Mr. Man, we don't," spoke up the polite children. Of course, the rude children hung their heads, and the other children looked just as if they wanted to say: "Yes, Mr. Man, we want all the children to come."

The little man now put on his glasses again. "Well," he said, "you see that path running right across the green?"

"Yes, Mr. Man."

"I want all the good children to step across that path and stand on the other side; the bad children may stay where they are. Now, ready, over you go." The little man made a sweeping motion with both hands as though he expected the whole lot to scamper across.

Bless you. Not a child stirred. Of course the rude ones didn't think of going, the half-way-between ones looked to the polite ones, and the polite children waited each for the other. Finally, one of the half-way-betweeners, a little roly-poly chap, got tired waiting for someone to move and sidled across the path himself. He felt pretty queer facing all the children, for, of course, he knew he wasn't good; but there he was, and he looked at Mr. Man out of one corner of his eye and grinned. The little man looked as if he wanted to grin, too; but, no, he was as sober as a judge.

"Are you a good boy, sir?" For such a funny little man his voice was terribly stern.

The little chap dug his toes in the sand. He wasn't good, but wouldn't he have just liked if only he could have got to that party; he had never been to a party in his life.

"Please, Mr. Man," spoke up a tiny waif on the other side of the path; "he's my brother, and he is a good boy; he gives me half his lollypops."

"Ha! ha!" cried the little man. "So you are a good boy after all. Why didn't you say so?"

The little roly-poly chap dug his toes in the sand harder than ever. "I did throw stones at mud turtles, but—"

"Dear me, dear me!" interrupted the little man, "throwing stones at mud turtles is bad business. Sit on the edge of that path, sir, till I see about you."

The little man now turned to the children who were all huddled together on the wrong side of the path. "Who's next?" he asked.

Nobody stirred for some time, then out from among the rude boys stepped a tall boy. He held his head high; and, when he faced the children, he looked as if he want-

ed to tell them to say the worst things they could think of about him, for he didn't care.

"Well, sir, are you a good boy, sir?" asked the little man.

"Seen better," declared the tall boy, and he looked the little man straight in the eye.

The children thought they saw the little man's eyes sparkle; but, no, he was just as sober as could be.

"Maybe you have been throwing stones at mud turtles," he said.

"Worse'n that," declared the tall boy.

"Then you can't—"

Before the little man could say another word, half a dozen children began to wave their hands just as if they were in school. "He showed me how to fly my kite," cried a little chap. "He pitched into a big boy who was hurting me," shouted another. "He sneaked me into the show," exclaimed a third.

The little man looked at the tall boy. "Not so bad, after all, hey?"

The tall boy tried hard not to show how pleased he was.

"If you pose for a bad boy, some day you'll be one," warned the little man. "Sit on the edge of that path, I'll attend to your case later."

The next to slip across the path was a lively little girl who couldn't seem to keep still a second. She happened to be one of the polite ones.

"Are you a good little girl, and would you like to go to the party?" This time the little man's voice was very pleasant.

The lively little girl almost turned inside out. All the bad things she had ever done came trooping up before her eyes. Not a single good deed could she think of. "I—I—I'm not so good," she stammered, "but if you'll let me go to the party, I'll—"

"Very sorry, Miss Black Eyes," interrupted the little man, "but I can't change the rules."

"She's no end of fun, though," declared the tall boy, "and you can't get ahead of her, either."

"She shows us lots of games, too," shouted the other girls.

"And helps me with my spelling words," cried a wisp of a girl.

"Ha! ha!" laughed the little man, "I mistrust as much. Sit there in the path till I see about you, too. Next."

This time a very polite little girl stepped across, and, when the little man asked her if she were good, she folded her hands like a little saint, and said: "Yes, Mr. Man."

The little man looked as if he were going to whistle, but he didn't.

"So, you're a good little girl?" he asked.

"Yes, Mr. Man."

"Never throw stones at mud turtles or make faces at teacher?"

The polite little girl looked horrified.

"No, Mr. Man," she said. Here the little man turned to the children. "How is it, children; shall we let her go to the party?"

Up flew the children's hands.

"Yes, Mr. Man," they shouted. "She's awful good; she never does anything."

"What!" exclaimed the little man, "doesn't she do anything good?" The children gazed at one another and tried to think.

"She shares her goodies?" suggested the little man, trying to help them out.

The children shook their heads.

"She never laughs when we fall down," spoke up one child.

"Does she help brush the dirt off your clothes?" asked the little man.

The children shook their heads.

"Doesn't, eh? Hum!" exclaimed the little man. "S'pose you tend baby for mother, eh?" he asked, turning to the polite little girl.

"No, Mr. Man."

"Ever made her a pin ball or anything?"

"No, Mr. Man."

"Ever learned a nice song to sing to father?"

"No, Mr. Man."

The little man really looked quite fierce. "Never do anything for anybody, eh?" he snapped. "Just step back on the wrong side of the path. Good little folks do things; did you know it? Sometimes they do bad things, but they're sure to do good things, and do 'em, and do 'em. It's about time you unfolded those hands of yours and woke up. Next."

The children were so frightened at the fierce little man they hardly dared to speak up when the next child faced them, but they managed it at length, and then another child stepped across, and then another, and there was something good to be said about each one. At last all the children were sitting in a row on the edge of the path,—all but the one little girl who had never done anything for anybody. She had run home as fast as she could go.

"Now," said the little man.

It was astonishing how straight the children sat, each one as rigid as a crowbar. It had been whispered about that the little man was going to teach some new games at the party, and they were to have ice cream and an afternoon sail. Of course the children were anxious to be invited.

"Attention, children!" said the little man a second time. It was so still there you could have heard a grasshopper wink.

"I invite to my party," the little man held up one finger, "any child who shares his or her goodies."

The little man held up a second finger.

"Any child who helps a small boy fly his kite."

"Who helps another with his spelling words."

"Who brushes the dirt from a fallen playmate."

"Who gives nuts to hungry squirrels."

"Who tends baby for mother."

"Who finds a home for a poor little kitten."

"Who fries griddle cakes for father."

"Who makes some toys for sister."

"Who amuses little brother."

Well, the little man had now used up his ten fingers, so he dropped his hands and cried: "Come, children, I invite you all."

And, taking a flageolet out of his pocket, he played a tune such as the children had never heard in their lives heard before. How they did scamper after him, to be sure, and how they did sing! And, O, a wonderful journey it was—under the great trees and through meadows where flowers grew, and down to the sea where the little man's house stood.

Then the party began—and such a party! There were games! and games! and games! and music! and then more music! and ice cream! and a sail on the beautiful sea! And at last the children skipped home to the music of the flageolet.—From the Christian Register.

#### WHY JOHNNY FAILED.

Johnny has a little mind

It was his very own,

And nothing could be put in it

Except by him alone.

It wasn't very big, it's true,

But there was room inside

For lots of fine things, chosen out

As Johnny should decide.

Mother and father gave to him

All sorts of good advice,

But Johnny never put it in

Or thought about it twice.

But all the ugly things the boys

Upon the corners said,

Why, Johnny picked them up at once

And put them in his head.

At school the teacher tried her best

To give him facts and rules

Of every useful sort—but, no!

For Johnny hated schools.

He picked up brag, and vulgar slang,

Dime novels, too, ten deep,

And filled his mind till it was like

A tainted rubbish heap.

So when the day of manhood came,

When Johnny searched his mind

For skill and power, it played him false.

And nothing could he find

But worthless trash and ugly thoughts,

And so he failed, alas!

Is any other boy who reads

Coming to Johnny's pass?

—Priscilla Leonard, in the Morning Star.

President Taft is now on his trip swinging around the circle. In his addresses thus far he has argued for the right of labor to unite; also in behalf of the Postal Savings Bank.

Lord Balfour, member of the English Commission to protect Colonial trade, passed through New York on his way to Canada.

It has finally been agreed to pay the ex-Shah of Persia \$180,000 per year. He will make his home at Odessa, Russia.

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